A Sermon of ſure Comfort, preached at the Funerall of *Maſter Robert Keylwey* Eſquire, at Exton in Rutland, the 18. of Marche 1580.

By Anthonie Anderſon Preacher, and Parſon of Medburne *in Leiceſterſhiere.*

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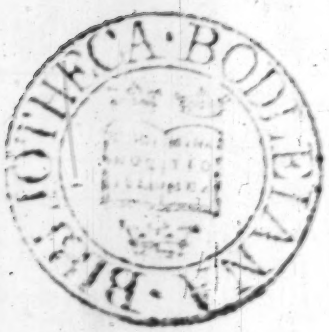
BIBLIOTHECA BODLEIANA

A SERMON OF sure comfort, preached at the Funerall of Maister *Robert Keylway* Esquier, the 18. day of March. 1580.

As we are assembled in the name of our good God; so let us pray for his vniuersall Church, &c.

The text.

Blessed and holy is hee that hath part in the first resurrection: for on such the seconde death hath no power: but they shall bee the Priestes of God and Christ, and shall raigne with him a thousand yeare. Apocalips. 20.

IT hath bæne from auncient time receiued, and beerie long vsed in the Church of God (right Worshipfull and Christian audience) at the funerals of the godly to haue the worde preached to the people: Not thereby to profite the deade (which no way after life can chaunge this departing state) but by it to instruct the ly-

uing, that they may learne to die in the Lorde: and so rest from the labour of sinne and hell. And why may not the godly preacher, take occasion at funeralls to preach the worde of God? May: why shoulde they omitte any occasion: but rather with Christ and his Apostles waite opportunitie to preach the worde, whensoeuer the people be gathered together? So Christ at Ierusalem, John in the wildernesse, and Paul in Mars streete preached the worde, where and in what place the people were assembled. The fathers likewise of the Church, of auncient time, haue at such assemblies, taken occasion to teach the liuing, euen when the funeralles were solemnized ouer the deade. Whereby it was, that those men did not only benefit ỳ Churh, during their liues, but euen their corps (as it were) did affoorde a finall benefite to the same, at their departure to the earth. And though the Papistes haue abused much this sacred vse, so as, at this day, some vse it and suppose it, rather to benefite the dead, then seeking to profit the liuing thereby: yet is this no reason, why we should abstaine from good, or

Iohn. 7. &c. Math. 3. 1. Mar. 1. 45. Act. 17. 22.

our parentes shoulde forgoe, to feed vs with the bread of life, because ỳ enemies of God haue abused it. Let vs then looke vpon this heauenly bread, which God (in mercie) by ỳ occasion of this christiã corps here present, hath new, in the seruice of mine endeuour, offered vnto you. It is a cõfortable consolation to ỳ children of God, spoken, and commanded to be written to them, ỳ they should not be swallowed vp, in the sorowes of sharpe persecution, and tyrannie of Antichrist: Or be beaten from the anchor of hope in God, whilest they are accursed of ỳ world, or be driuẽ to dispaire vnder the crosse, by the multitude of afflictiõs: but should assure thẽselues, of his loue towards them, & of their estate in him, howsoeuer the malignaunt mindes of wicked men should bend their force against them.

Blessed and holy is he &c.

This scripture comprehendeth a resolute aunswere, to that often asked matter: namely, who is he that is truly blessed: & what it is to bee blessed indeed. In answere whereof, the spirite of God obser-

ueth this order. First he declareth who they bee which be truely blessed. Secondly he doth elegantly set downe the condition and state of them, which are so blessed.

Touching the first: Who is blessed: he aunswereth, Blessed is he y hath part in the first resurrection. Concerning the seconde: And what is their blessednes? He saith, For on such the seconde death shall haue no power; but they shal be y priestes of God & of Christ, & shall raigne with him a thousand yeares, that is to say, for euer. That we may take sufficient profite of this Godly labour, let vs well obserue the text:

Blessed is he that hath part, &c.

There hath beene no state so accursed, but the same hath desired to be blessed: For any people so sottish, that haue not, in cause of happy desire, sought after felicitie. But such as the dispositions of the persons were, such for the most part, was their supposall of felicitie. Some sort supposed it an happie thing to bee beautifull and braue. Some other deemed happinesse, to consist onely in rule and dignitie: And therefore haue tende-

Symonides

Pindarus.

red

red with hazarde, their soules to hell, atchiuing by wicked practizes some stately seates in earth. Some haue supposed ciuill honestie, to be the habite of true felicitie, and hauing obteined a faire course therein, haue onely rested there, as in the chaire of heauenly happinesse. But others more lewde, haue sonke themselues to hell: with gaping after earthly treasure, haue thesaured to themselues in deede, the malediction of God, against the day of wrath. Of this sort was that Diues, in the 12. of Luke, and likewise his companion, in the 16. of the same. In whose earthly beatitude, appeare these deadly miseries: Namely, in obtaining riches a greedie desire, and in possessing them, a double mischiefe. To themselues, they did abounde in great prodigalitie, but vnto all other they were imprisoned in the deepe dungeon of needlesse nigardie. For themselues they gathered still, fared alwaye delicately, aparelled euer costly, stil open harted to their owne delights, but very narrowly chested to al others: which would haue ben reasonably satisfied, with ỹ least part of their superfluous

Aristot.

Rom. 2.

Luke. 12.

Luke. 16.

prouision. Oh, that ẏ states of our dayes would looke to this. Those Lords, these knightes, and you the rich of this age, you suppose it your chiefe happines, to ioyne house to house, and lande to land, blonde to bloud, and thousands to thousands, and yet yee hunger after more. But (alas) the most of these doe suppose it, their blessednes, to haue a Rowlande for an Oliuer: To banquet and surfette with Bacchus, & to disporte and sleepe with Venus: To haue store of children, great wealth, sound bodies, stately buildinges, and noble names of the vulgar sorte. But beholde, both reason in earth, and tormentes in hell, shall teach you in trueth, that this is rather follie, then true felicitie. For if this be true happines, to be free from al sorts of misery, and to abounde in all sacietie of good things, without appetite of farther or desire of more: howe can you reiecte reason, which telleth you (O earthly happie) ẏ you are yet in great misery? For, though in riches, yee surpasse Cresus in carnal venery, Sardanapalus, in delicate disshes, either the Epicure, or Bacchus, in conioyned possessions euen

Alexander the conqueror: yet your miserable mindes thinke, though we haue much, yet haue we not ynough. We are sorie our throtes be no deeper, our bellies no greater, our nights no longer, & our patrimonies no larger. For had you wonne the whole world, yet would you couet to haue another, and miserably yée feare the deserued fall of this you haue, which is euermore enuironed with miserable feare and blindnes, with feare to lose that they haue, by sundrie casualties: And so blinde, as not able to beholde the miserie of that ende, which hath none other heauen, then this present earth. But (Oh) come, and beholde the state of these blessed that are not godly rich, (O yée sonnes of men) and you shall bee enforced, if you hunger to bee truely blessed, to pray with that holy rich Dauid: Deliuer my soule from the wicked with thy sworde, from men (O Lorde) by thine hande, from men of the worlde, who haue their portion in this life, whose bellyes thou fillest with thine hidde treasure: their children haue ynough, and leaue the rest of their Psal. 17. 14.

their ſubſtance for their children. But I will beholde thy face in righteouſneſſe, and when I awake, I ſhall bee ſatisfied with thine image. That is: When I ſhall ariſe from the ſleepe of naturall death, it ſhall bée full felicitie to me, that thou in thy mercy (O Lord) haſt made mee thy creature, and liuely image, formed by and after thée, in holyneſſe and righteouſneſſe, and to enioy the fulneſſe of thy face, which is true bleſſednеſſe. Colloſſ. 2.

The tormentes of Hell in Dines, might ſufficiently teach vs, howe falſe is the felicitie of earthly beautie, brauerie, dignitie, riches, and greateſt glorie: If Chriſt bée not in them, your ende ſhall bée weeping and woe. Hée was braue, but now is ỳ Godly Lazar beautifull: he was of great poſſeſſions, but Lazarus hath the kingdome. He gaped after gold, gay clothes, & delicate fare, but the deſpiſed man of God, is truely rich, decked with glory & delicately fed, with the countenance of the Lord. Dines (ſuppoſed rich) is buried in hel. And by ỳ he greatly offended, in that, he is greatly puniſhed: For his tongue is be- Iames. Luke. 16.

hement-

hemently tormented in ẏ flame, he cryeth for fauour, but cannot obtain: for hee had no part of ẏ first resurrectiõ, (which is true beatitude:) and therefore must he nẽedes dwell for euer, in the seconde death. We would haue his brethrẽ warned, that they dreame not of false felicitie, but the very way to blessednesse, is there taught him (and also vs) not to bee learned from the deade: but of the liuing Lawe of the Lord. They haue Moses & the Prophets, let them heare them. Be afraide ye gallants of the earth, you delicate Nymphes of these dayes (which term it now most delicate to you) iudge your selues, that ye be not iudged of the Lorde. Burie not your mindes in fained felititie: but seeke you after true happinesse. If riches, honours, Castels, Lordships, Lands, Reuenues, & worldly goods greatly increase: set not your hearts vpon them. Be not locked into the Coffer of thy gold with Mines, but haue a godly liberal hart with Abraham. Rather sit at the doore of thy house ready to benefite thy countrie, thẽ hauing many, to runne from al thy homestedes, to lye alone to feede thy selfe. Haue a Chri-

Luke.16.

Esai 8.19.20

1.Cor.11.

stian

stian eye, to the wheele of false felicitie: For the more sweete shee seemeth, the sharper is her lose; & whom she most fauoureth, him maketh she most sottish. Truely the prosperitie of fooles destroyeth them. But if by grace from God, in thy part of the first resurrection, thou withstandest her pleasures, and vngodly desires: thou crownest then thy life with felicitie in him: Which God grant vs for his holy Christs sake. And thus much of false flattering felicite. But ỹ we may be partakers of this blessednes, approued to vs here, by ỹ spirite of god, let vs lend our hearts to heare. Truely this felicitie is full by the Lorde, diffused to vs, in this life, but possessed by vs more amplie in heauen, at the houre of death, yet neuer fully obtained, till the time here mentioned for the inchaunely, at the second resurrection: When we shalbe freed from all woe, and shalbe filled with all fulnesse of ioy, and bee the priestes of God and Christ, to raigne with him a thousand yeare: that is, for euer and euer.

Prou. 1. 32.

Sirach.

Blessed is he that hath part in the first resurrection for on such, &c.

This

This text doth firſt then yeld a reſolute anſwere to this demand, & who are they which be truly bleſſed? Truely ſaith our text: euen whatſoeuer he, ỹ hath part in the firſt reſurrection, whether he be king or caytiffe, prince or potentate, preacher or people, rich or poore, he or ſhe, yong or old, one or other. Come vp hither ye cõns of mẽ, raiſe vp you your heauy harts: for ỹ catholik curſe of Adams loines, behold an vniuerſal beatitude, in our common Chriſt. This abſolute happineſſe is not ſhut vp to a few, but as many, as can be partakers of ỹ firſt reſurrectiõ: ſo many (I ſay) ſhal be bleſſed frõ ỹ ſecond death, which is the infernall lake of fire & brimſtone. But for your better helpe to the comfort of this place, note hẽre wt mẽ, two thinges. The firſt: what is this firſt reſurrection. The ſeconde, how we may aſſure our ſelues to be partakers therof. Now we muſt cõſider, our text doth inſinuate vnto vs a duple reſurrectiõ: namely, a corporal & a ſpiritual. The corporal reſurrection, is ỹ ſupplie of this article: I beleeue the reſurrection of the deade, and is common to all: for all fleſhe ſhall die and ryſe agayne to iudgemente. 2.Cor.5.2. 20.

But

But the ſpirituall reſurrection, is particular to the ſõnes of God alone, & is called the firſt, becauſe in this life, his holy ſpirit doeth kill the members of ſinne, to death in vs, & rayſeth vs vp togither
Epheſi. 2. in Chriſt, to a newneſſe of life. But ſo neceſſarie a doctrine it is, to bee deliuered vs of either reſurrection: that I may not omit, but ſpeake of them both. And, as many ſcriptures doe teſtifie the firſt: ſo it is my purpoſe to charge your memories but with one: but that ſo ſufficiẽt, as may alone ſuffice our purpoſe at this time, and your vnderſtanding of Gods good pleaſure, in that iudgement.
Apoc. 20. 11. 12. 13. 14. 15 viz. And I ſawe a great white throne, and one that ſate on it, from whoſe face fled away both the earth and heauen, and their place was no more founde. And I ſawe the dead both great and ſmall, ſtand before God, & the books were opened, and an other booke was opened, which is the booke of life, and the deade were iudged of thoſe things, which were written in the books according to their workes. And the ſea gaue vp her dead which were in her, and death and hell deliuered vp the deade which were in them: and

they

they were iudged euery man according to their workes. And death and hel were cast into the lake of fire: this is the seconde death. And whosoeuer was not founde in the booke of life written, was cast into the lake of fire. This holy scripture (beloued) doth most playnely lay abroad, the order and maner of iudgemēt, at the last day. And first the maiestie of the iudge in his comming is described: Secondly, the maner of the iudgement, who they be, and wherof the Apparants be iudged. The Lords comming is with great glory, he sitteth on a mightie seat, farre passing the iudicial thrones of the greatest princes. And of necessitie that must bee a greate Seate, which must beare the God of might: It is a bright shining seate, all glorious, not with corruptible golde or precious stone, but with the beauēly gleames, more bright then the Sunne beames, euen lightned with the brightnesse of his diuine glorie, as Christ hath saide: The sonne of Man shal come in his glorie, and he shall sit vppon the seate of his glorie, and all the holy Angels shall come with him. Whose glorious throne, doth euen teach

Titus. 2. 13. Luk. 1. 32.

Matt. 25. 31.

vs,

vs, that the Lords iudgements are pure and without spotte. No pleading at the barre, no bribing of the iudge, no frending by aquest, no fauour found for siluer, nor loue or hate shall beare a sway, but equitie alone in him shall then bee seene. Also his brightnesse in comming, shal perce into the hearts and actes of al men, to manifest and lay open ỹ hidden secrets of the consciences, according to ỹ
2.Cor.4.5. sentence of Paul: Iudge nothing before the time, vntill the Lord come, who wil lighten things that are hide in darkenes, & make the counсels of the hearts manifest, and then shal euery man haue praise of God. viz. as his labour asketh. Likewise the shinning sunne and moone, the glittering starres, yea, heauen & earth shall be darkened, & faile of their brightnes, before him. For like as the glorious sunne shinning, causeth the blasing torch to lose his brightnes, in respect of him: so shall that most beawtifull planet, be as darkened with the great glorie of this shining throne, in the comming of the Amightie Christ.

But (my beloued) if these glorious creatures shal flee from the presence of

this

this mighty CHRIST, com-
ming to iudgement, which euer haue
bæne obedient to his holy will; yea, &
that but when he is comming: how shal
it fare with vs, when he is set vpon that
terrible throne whose sinnes haue bæne
so many, and the accusers so ready, (as
the Lord his witnes, sathās accusation, Zopho.
and thine owne conscience, which is to
thæ 1000. witnesses) when the sunne is
blacke, the Mone as blod, the starres fall, Malach.
like the græne figges from their træs, in
a mightie wind, the heauens depart a-
way like a scroll, and all ylles and mon- Reue. 6. 12.
taines, are moued out of their places.
And the kinges the of earth, & the great
men, and the rich men, & the chiefe cap-
taines, and the mightie men, and euery
bondman and euery fræ man, hide them
selues in dennes, and amongst the rocks Esa. 2. 19.
of the mountaines, and shall say to the Hos. 10. 8.
mountaines and rockes, fall on vs, and Luk. 23. 30.
hide vs from the presence of him, that
sitteth on the throne, and from ỹ wrath
of the lambe. In cause hereof, let me say
vnto vs, with that holy Dauid; Oh, cō- Psal. 50. 22.
sider this, you that forget God, least the
Lorde teare you in pæces, and there bee

none to deliuer you. Seeing therefore y all these thinges must be dissolued (and come to passe) what manner of persons ought we to bee, in holy conuersation & godlinesse? But when this iudge our Lorde Christ is thus gloriously set, then these foresaid persons of ech degree, shall stand before him, euen great & smal: for neither heauen nor earth can hid them, or their crownes, their dignities, Lordships or warrelike courage, wealth, wil, or wit, shall be able to keepe them from his presence, or escape the iust iudgemēt which the balance of his equitie shal cast vnto thē. Loke to this now, ye knights and gentils here present, and you rich in possessions, be not careles of your life: for godly preuention nowe, shal embolden your persons then, to lift vp your heades, because your redemption is thē at hand. This order then shall be obserued: The bookes shal be laid open before the Lorde: and euery man high and low, rich and poore, shall be iudged with the scepter of trueth, euen according as his deedes are written in those bookes. Note heere (beloued) by an elegant Metaphor, howe the spirite of GOD doth di-

2.Pet.3.11.

Luk.21.28.

displaye the iudgementes of the Lorde. He alloweth vnto the iudiciall courtes of kinges and Potentates, where the bookes of recorde beare memorie of the faultes of men conuicted by good proofe. Not that the Lord hath nede of bookes: for he knoweth the thoughts, wordes and workes of all men, & of euery idle word, shall man be iudged: but, that hereby, he would sende vs, to our owne senses, to knowe and feele, that all our actions and heartes are in his sight, and cannot be wiped out of his remembrance by other pensill, then onely by true faith & repentance. And as we are fallen into this Metaphor, of the Lords bookes: So let vs know that the holy scriptures, attribute three bookes vnto God: viz. liber prouidentiæ, Iudicii, & vitæ: The booke of his prouidence: The booke of his iudgement: and the blessed booke of life. Of his prouidence, Dauid saith thus: Thine eyes did see mee, when I was without fourme: for in thy booke were all things writtē, which in continuance were fashioned, when there was none of them before. O Lorde (sayth he)

Math. 12. 36.

Ezech. 18.
Heb. 6.

Psal. 139. 16.

when as yet I was not formed in my mothers wombe, thine eyes did see me, & in the booke of thy foreknowledge & prouidence of thy diuine mind, were all men written from the foũdation of the earth, when as yet there was not one begotten.

The booke of his iudgementes, this former text doth enforce ỹ consideration of, which bookes were opened, and signifieth the certaine knowledge, of al the words and workes, of euery man, from Adam, tyll that instant, according to the which, they shall be all then iudged. For those things, which ỹ Lord now knoweth, as if he had them written in bookes, those thinges, that either our heartes, wordes or workes, haue imagined, spoken or done, the same then shall he then lay before vs, as if he redde them out of them, and shall thereby builde a reason vnto vs all, why some shall by iudgement goe to hell, some other vnto life. Be not deceiued therefore (good people) God is not mocked or beguiled: for we shall be adiudged of euery idle worde, ỹ shall be spoken: howe much more, of wicked deeds: as of idolatrie, whordome, blasphemie and such like: Nowe go to, you

Apoc. 20.

Gal. 6. 7.

you that put farre away the euill day, and approch the seat of iniquitie, which take singular pleasure in ribauldry and filthy iesting: which can laughe the lowdest, when your lewde seruants are most disposed to lie. Doe you thinke indeed, ther is a God, that knoweth this? A Scribe, that recordeth it? A Iudge, that will reuenge it? and a day, that shall reueale it, by the bookes of your heauie iudgement? And dare you continue your delight, in lying, whoring, in filthy iestinges, that are not comely, in such the workes of darkenesse, which rather you ought to reproue in others, then to fauour or practise them your selues? But these euils dwel not altogether in beggers, but you, you, euē you: (I say) who the Lord hath blessed with landes, and reuenewes in great abundaunce, which for your birthes, are called gentlemen, & for your chiualrie, knights: but for your folly, flattered as foles, to winne of you preferment: euen of you (I said) there are, that dare dispise the spirit of trueth, with the false spirit of lying, ribauldry, and filthy whoredome. Your seruantes perceyuing your foolishnesse, are con-

Amos. 6. 3.

tented to sell themselues to hel, to gaine some earthly preferment at your handes. For, seeing your diuellish disposition, they frame their practise to your pleasurs: but you shalbe iudged of those thinges most seuerely. Oh, you seruingmen absteyne from pleasing your maisters, with this egregious lewdenes of lying. Wotte you what you doe? and whose ye are? you do make your soules the slaues of sathan, and you are herein, the children of the deuill your father, which is a lyer from the beginning. Cast of these works of darkenesse, haue no fellowship with them, but rather reproue them, and those that vse them, yea, though they be your great mastern. For, you are not called to serue men, but God. And you shall then be founde best profitable to your maisters, when you shall take sinne from their bodies, and ethort vertue to their soules. And be it knowne to you, you knightes heere present, and the rest, that, that noble Naaman had not beene clensed from his leprosie, had he not humbled his soule to the admonition of his godly seruingmen. 2. Kings. 5. 13.

Jo. 8.

2. King. 5. 13

The

The Lorde GOD worke our conuersion in tyme, that wee may dye to sinne, and haue parte in the firste resurrection: so shall we bee sure not to talke of the seconde death: because our names are founde written, in the booke of life: Whereof nowe wee are to speake. And it is notable, that it is saide, euery man was iudged accordinge to his workes, that hée had done in his life time, not what others haue done for him, after. Yea, aswell the godly as the reprobate, are in thēselues vnder the censure of the seconde booke, that is, condemnable to the seconde death.

But now there is an other cause, why the godly are saued: namely, that their names are written in the booke of life. Ephe.1.2. This booke of life is not of this life corporall, but spiritual, and hath his beginning in these our dayes, but is perfited in the last resurrection, and is called the most sure, and sweete election and predestination of god, which doth seale and sanctifie to himselfe, those that be his, whom he hath chosen to be partakers of the first resurrection, before the begin-

Ephe.1.2. ning of dayes: and therefore they cannot perishe in the ende of time. Of this booke speaketh Paule: The Lord knoweth who bee his. And though sparingly I would speak in singular reuerence of
2.Tim.2.19. this hidde mysterye, to many in y worlde, & comfortable only to the childre of life, when their eyes be opened to reade this booke: yet in humblenesse of heart, I say thus much of it; This booke of life, is the most certaine, sure, sure, and eternall
Zanch.To.2 lib.3.cap.3. 712. foreknowledge in the most holy minde of God, by the which hee euer hath and doeth in his Christ, and for him alone, appoint and chose vs, to be his children adopted to grace, and heires of eternall life, approueth them for his, and taketh peculiar and perpetuall care on them. I knowe my sheepe, saith Christ. I knowe whome I haue chosen &c. And those whome the Lorde writeth in this booke, those only shall haue faith and life. And whosoeuer is not written in this booke, without doubt, he shall be cast into the seconde death. But howe shal we know that wee are written in this booke? Surely euerie man is to seeke the knowledge hereof. To some it is

giuen

giuen at morne, to other at noone, and to some onely at night, euen gasping at breath. The ordinarie way to this knowledge is elegãtly set downe by Paul to the Romans, where the graces of God are so linked in one, & so easie to be perceiued, that euerie man may haue an insight, of this golden cheine, ẏ feareth God. We know that all thinges (saith he) worke together for the best, to to them that loue God, euẽ to them that are called of his purpose. For those whõ he knew before, he also predestinate to be made like to the image of his sonne, that he might be the first borne amonge manie brethren. Moreouer, Whome he predestinate, them also hee called, and whome hee called, them also hee iustified, and whome he iustified, them also he glorified. Heere, beloued, the booke is gods purpose to choose, and our writing in it is, that we are elected to liue in Christ before all times, a life conformable to the following of Christ: to bee holy and blameles, sober & godly, religious & iust, peaceable and blessed in this present worlde: And not to be worldly bent, and to blaspheme with rebellious Rom. 8. 28.

spirites, saying: what should I feare to to robbe, to kil, to spoile, to whore it, and brace it, and to followe my lust? For, if I be elected, I shalbe saued: if I be not elected, I shalbe dãned. But beloued, Oh, hateful spirit against Gods holy spirit of our electiõ. Do you draw hence another nature in the grace of this book: namely, learne to sée, how those that are elected, those shalbe called to fæle their election. And they shalbe iustified from their former corruptions, sanctified from after sinnes: and glorified to God. But as we haue said, those ỹ be not found writte in this booke, those shalbe iudged by ỹ other bookes of iudgement, and that according to their workes. This doctrine is hére deliuered vs to note: John speaketh of the generall iudgement, executed long after the natural death, and he speaketh generally of all, when as (no doubte) great heapes of infinite thousands, haue had the works of Popes and Cardinals, popish priests, and sacrilegious Masses, trentals, doles and chauntrie fées, monkish builde and frierish helpes for them. All whose works of darknesse notwithstanding, euery man shall rise vnchaunged,

ged, from his former state: For, euen so as he dyed, such shall he arise, and shall haue iudgement after his owne workes, and not according to the merite of other mens labours for him after his death. Thus saith Gods spirite, which cannot lye: Away therefore with your prayer for the deade, your almes and dole to the poore, at the place and day of Funerals. And euen this day I exhort in the Lord, whom it doth most concerne, that as I knowe, and doe affirme your hate, to that pestilent peece of popery, and your sinceritie in Christ: so yet faithfully shewe it at this instant. Feede these poore assembled, but foster not that popishe opinion, to pray for the soule departed. Forget not ỳ Lord at this present, who hath not forgotte to bring you to great things. Abstain (saith ỳ Apostle) not only from euill: but euen also from ỳ shadow & shew of euill. If it might be, take some other day for them & giue them wᵭ warning, ỳ you meane no procuring of prayer for ỳ dead. For I know, ỳ you are assured, ỳ euery man shall appeare and aunswere for his owne faces, as well this reuerend corps going to his graue,

as

as all you and wee here assembled, in cause of him. We must all appeare (saith
2.Cor.5.10. Paule) before the iudgement seate of Christ, that euery man may receiue the things that are done in his bodie, according to that he hath done, whether it be good or euill. The Lord in mercy bless vs with his grace, that liuing in him, we may die in the Lorde Christ, and so rest in peace, till our returne to this bodily resurrection, when we shall resigne to our soules, our newe bodies, though burned to ashes, eaten with vermine, in sea, or by lande: For death, lande and sea, shall giue vppe, not newe creatures, but her receiued deade, to be reunited, to this resurrection. And so with holy Iob, we shall all see our redeemer, not with other, but with these eyes, that nowe we haue, and with the selfe same bodies which nowe we beare, shall wee all both small and great, stande before the almightie Christ, the iudge of quick and deade. To whom be glory for euer. And nowe time requireth to speake of the first resurrectiõ, which earst we called spirituall. And of this resurrection
Ephe.2.4. Paul speaketh thus: And when we were

dead

deade by sinnes, God in his rich mercie, through his great loue, wherewith hee loued vs, hath quickened vs together in Christ, by whose grace wee are saued: And hath raised vs vp together, & made vs sit together in the heauenly places in Christ Iesus. And againe to the Romans thus: We are buried then with Christ by baptisme, into his death, that like as Christ was raised of God the father, so wee shoulde walke in newnesse of life. Rom.6.4

And nowe of these places we are to obserue: First, that there is a death, that goeth before this resurrection. Then, y by an other power, beyonde our selues, we are reuiued, and raised from that death. And thirdly, what this life is, where vnto we are raised. To the first, this death is spiritual, and is none other but sinne, as here is saide: and when we were deade in sinne. And rightly is sin called death: for it killeth all the vitall partes of the soule, and maketh it not onely vnapt, but vnable to serue the liuing God. It depriueth vs of the grace of God. It separateth Christ, which is our life, from vs, it bringeth sathan to possesse our soules, and haleth vs to the Rom.6.

second

second death: which is the infernal lake. This is the nature of euery sinne, and therefore they are rightly saide to bee deade, which be possessed of it: as wholly cut off from God, estraunged from his life, and deade to godlynesse. So are the lasshing widowes called deade in spirite, though they liue by nature, which giue themselues to carnalitie & fleshly lusts. And of such men also spake Christ the Lorde, saying: Let the deade burie their dead. Nowe (beloued) drawe hence this doctrine: We are by course of naturall life sinners, but by our selfe delights, we are become deade in trespalles: but he that is dead, is so free from life, that he hath no part of whatsoeuer is done vnder the sunne: as the preacher saith. So now that I speake to you, that you conceiue, and we all feele the power of the voyce, it is by that wee liue: but this Corpes heere present, is so free from all this, ỳ he neither heareth, or conceiueth, feeleth, or partaketh, whatsoeuer by his occasion heere is done: for hee is deade, and his life is not in him: Euen so (beloued) the deade in sinne are as free from righ-

2. Tim. 5. 6.

Matth. 8. 22

Eccle. 9. 4. 5. 6.

teous-

teousnes, and the true feeling thereof: as this sanctified corpes is cut from our present action. Moreouer this corps can neither goe, nor stir, hinder or let those, that list to carry & conuey him whether they woulde: Neither can the deade in sinne, withstande the guide of his deadly soule, the killing diuell the prince of hell, but is ledde and drawen, euen whether and to what him lust: to whoredomes, murthers, lying, blasphemie, and what not? For of whom so euer a man is ouercome, his seruant he is, whether of sinne vnto death, or of grace vnto life. Iohn.8.34. Rom.6.20. 2.Pet.2.19. Last of all, it is not in the power of any deade man to arise againe, till his life be returned to him: No more is it in ỳ power of man once deade in sin, to rise againe from it: vntill his life, which is Christ, returne, to reuiue him. Wherefore the Apostle saith, hee hath quickned vs, euen God the father, by the spirite of his Christ, hath raised vs vp with Christ. Where is then thy frꝛe will, and power, to kéepe the wayes of God: when thou hast eares, but fatted eares, that cannot heare: a heart, but blinded, that cānot perceiue ỳ good wil of god: a soule, Matt.13.14.

but

Ephe.41.8. but deade and estraunged from the life of God. And for this cause God is saide, to raise vs from the deade, that Christ may giue vs light, & that by his mighty operation through faith in him. It is Colos.2.12. his mighty operation, not mans weakenesse, to raise vs from sinne: For sathan 2.Tim.2.26. is stronger then we, & holdeth vs (once dead) euē at his wil, as Paul saith, so as it is not possible for vs, to arise from his bōds, til our life Christ, which is ỹ strōger, enter combat with him, bind him, & Luke.11.29. take vs (his spoile) away from him. The Matth.12.29. Mark.3.22. workeman then to raise vs in this first resurrection, is not man, but God. And he vseth hereto (as his finger to forme vs anewe) his worde and his spirite, & both from him selfe: that he might haue the whole glorie of our life. Embrace then this holy meanes, come to ỹ word, there is his spirit. If thou be his, he will draw thee to it, lighten thee by them, & raise thee from this spirituall death, as Rom.8.11. the Apostle hath saide, If the spirite of him that raised vp Iesus from the deade dwell in you, hee that raised vp Christ from the deade, shall also quicken your mortall bodies, because that his spirite dwel-

dwelleth in you. Nowe what this reſurrection is, the Apoſtle doth tel vs: namely, newneſſe of life, ſaying: We are buried then with Chriſt by baptiſme into his death, that like as Chriſt was raiſed from the dead by ý glorie of the father: ſo wee ſhould walke in newneſſe of life. Rom.6.4. This is then ý firſt reſurrection: namely, newnes of life. There muſt be life (beloued) as well in the ſpirite as in the bodie. Manie men ſæme to liue, and to doe the workes of life, but not in the ſpirite, but in the body: to ſerue their turn, to anſwere the law, to obſerue the time, but all this while the ſpirite liueth not. Many a papiſt to day will come to Church in bodie, but he bringeth a deade ſoule with him: for Chriſtian Religion hath no roume in his heart. But if thou wilt haue thy part (Papiſt or Proteſtant) in the firſt reſurrection, thou muſt beginne to liue in thy ſpirite, that thy ſpirite may enforce thy bodie, to loue, liue, and feare thy God. According to this ſentence of Paule: Caſt off the olde man, which is corrupt through the deceiueable luſtes, and bee yee renewed in the ſpirite of your minde, and put Epheſ.4:22.

on the newe man, which after God is created in righteousnesse and true holynesse. And at one woꝛde to speake it, herein consisteth the first resurrection: To cast away the woꝛks of darkenesse, and to put on, Chꝛist the armour of light. But, as no man raised from a filthy puddle, will willingly beare with him the myerie spots of that dirtie soile, but will rather cast away the defyled garments that he might appeare clensed: Euen so (beloued) wee must not part stakes with God and sinne, but we must say to sinne, get thée hence by a spirituall hatred vnto her, & so increase in it, that we must (as the Apostle Iude saith) euen hate the very garment that is polluted by the flesh. So must we (hauing receiued such grace) liue in spirite and bodie, as the sonnes of light, translated from the power of death, to the kingdome of Chꝛist in all peace, Godlynes, sobꝛietie and honestie. Thus shal we liue, & raigne wt Chꝛist, a thousand yeare, viz. foꝛ euer. Now call your spirites to your senses, and sée howe yée sauour this trueth, (beloued in Chꝛist) Rowse vppe your dꝛowse heartes and

Hos. 3.

vers. 23.

Colos. 1. 13.

Tit. 2. 11.

with

with the perspicuitie of a good conscience, sifte and search your selues euerie one, howe you haue profited by this doctrine, and whether you liue or die. Be not deceiued, God is not mocked: whatsoeuer a man soweth, that shall hee reape. For, if yee sowe still to the fleth, your former corruptions, you shal reape the seconde death. But if nowe, you can take hold of Christs doctrin, by his spirit, & from his truth sowe to your spirits, ỹ seeds of ỹ word of Faith, of righteousnes of peace, and godlynesse, you are partakers then of ỹ first resurrection; and shal reape hereof, life euerlasting. And in this examination, two sorts of men, are meruellously conuinced. The first, neither feeling death or life in god, runneth headlong to his lusse, in infidelitie and greedinesse to sinne: as though that onely were his chiefe beatitude. And these bee the Atheistes of our dayes, whose consciences are seared vppe with an hotte yron, so, as no worde can pearce into their heartes, or sappe of Gods spirite haue course in their members, but are past all feeling, euen at the point of damnation. Gal.6.7.

The seconde sort, are of such, as hauing some sparkes, of a former fire, and a little breathing force of an elder strength, (but nowe decaying) doe yet seeme to liue: when rather it may be feared, that they are almost deade. And these are notably shadowed vnto vs by ỹ Church of Sardi in the Apocalips. And writte vnto the Angel (.i. the Minister) of the Church which is at Sardi: These things saith he, that hath the seuen spirites of God in his hand, and the 7. starres, I knowe thy workes: for thou hast a name that thou liuest, but thou art deade. Oh (beloued) marke well this Church of Sardi or Lidia. She is not an idolatrous Church, but professing God and godlinesse. She hath the forme of Gods gouernement, his worde, his ministers, & is called his Church. She seemeth for her outward shew, to be most Christian and holy: but in deede and troth, shee is conuicted of death. And that not because shée hath no part of godly life in her, but because she hath fallen frõ her first loue, life, and strength in him, that holdeth ỹ manifold graces (called 7. spirits) in his hande, to dispose at his good pleasure, & the

Apoca. 3. 1.

the ſufficient number of his preachers, named ſtarres, to ſhine into the darkeneſſe of mans nature, with the brightneſſe of his word. Finally, Sardi is conuinced, ỳ ſhe is imperfect in her workes before God: that is, ſhe was but an hypocriticall Church, reſted in the externall ceremonies and rites, but ſought not the Lorde, in trueth and ſinceritie. And heere note, beloued, that whatſoeuer Church, or people, which hath not in her ſoule, the roted faith of Chriſt, graft by his ſpirite, in that inner Man, in ſtrength wherof, the force and power of Chriſts ſpirite floweth thence, into an open practiſe of holineſſe and godlineſſe, righteouſneſſe and honeſtie: That ſame Church, people, or ſeuered perſon is as deade before the Lord. But yet in this Church of Lidia, there were a fewe names, as ỳ Lord noteth in the 4. ver. of ỳ 3. chap. which had not defiled their garments: ỳ is, had not ſtained ỳ profeſſion of Chriſt, which Chriſt, they by baptiſm, had put on & is ỳ wedding garment, adorning our beauty in him; & couereth our infirmities & iniquities, from ỳ cenſure of gods iuſtice. Very comfortable is

this to the Godly, but to ỳ wicked most terrible. The Lordes eyes beholde the hearts and actes of men, and doth daily discerne the number of the Godly: but kæpeth recordes of the wickeds practizes, against the day of wrath. O Englande, Englande, Oh thou Church of Sardi, if thou be loked into with a spirituall eye, thou shalt be founde nære vnto death: onely a fewe names or persons are kept in thæ, for a reserued sæd to the Lorde. In outwarde shew, what Church more holy? Thy Princes are protestants: Thy angelical starres, thy bishops and preachers, are learned teachers; Thy gouernement is godly, thy profession is holy: But (O Englande) if thou be sounded to the heart, thou shalt be founde (I feare me) verie sicke and nære vnto death. Many maladies haue mette with thæ, no sickenesse, but hath taken holde of thæ, and sore weakened thy strength: But last of al, hypocrisie & securitie slæpe in thy bosome, Thou stainest thy bright vesture of holy profession with the filthy spottes of carnall desires: Thy religion, is a cloake to all thy iniquities. But as a spot is some e-

spied,

ſpied, and ſéemeth moſt foule in a ſcarlet robe: So the brighter thy profeſſion is, the ſoner thy ſinnes are diſcouered, and thine imperfections more notorious. But by two eſpeciall notes, a ſicke man is knowne to be neare his death. Firſt, his pulſes labour weakely, his ſpeech drawеth farrely, and his ſtrength is fled away: Secondly when he is ſodeinely bereft of his vitall ſpirits & perfect ſenſes, ſo as he is not feéling ỳ parts of his dying bodie, he is déemed neare vnto his death. Alas, loke into the bodie of England, for the ſoundenes of her life, Chriſt in her; & beholde, her pulſes beate faintly, her ſpeach fetcheth farly, her ſtrength is meruellouſly decayed. Is her zeale to religion, as it was in the beginning of her maieſties raigne? Is it continually vigent in all the parts of the bodie? doth euery knée bowe to Chriſt the Lorde in her? doth euery tongue confeſſe Jeſus to be the Lorde, to the glorie of God the father? Nay, (alas) this little life left, is drawne néere to the heart, and the heart is verie ſicke. A fewe names, a fewe, in reſpecte of ſo great a number. What meaneth it, ỳ ſo many magiſtrates are

molested with carcke against conspiracies and domesticall furies? That such and so great vices, are dayly spread, and breake out? So sundrie persons forced, w̄ papists filthy familyes and popish seminaries? Such friendshippe to Gods enimies of some, that rather should help to spewe them out of the bodie? Such prouision for warre? such feare of forraine foes? and so small trust in manie home dwellers? vndoubtedly, this is the very cause, that Englande is very sicke, fainting & falling, as by degrees, from her former strength in Christ. Religion is thought to bee strong ynough of it selfe: for aide it can obtaine little, except about the heart. Godly conuersation is fledde out of the countrie, God graunt him godly, & constant entertainment in her graces Court. Charity is become key cold: for no man hath leasure to loue beyonde himselfe. Hate of iniquitie is banished the lande, and the true loue of God is hardly to be founde, in the bodie of England. Euen now is performed againe the prophet Hosias speach: There is no truth nor mercy, nor knowledge of God in ỹ land: by swearing, & lying, and killing

Hose. 4 1. 2. 3.

killing, and ſtealing, and whoring, they breake out, and bloode toucheth blood: therefore ſhall the lande mourne &c.

And are we not ſenſeleſſe of our weake eſtate? Do not our ſpirituall preachers crie vnto vs? There is no health frō top to ẏ toe. All haue gone aſtray, euery mā after his pieked & choſē way: ẏ long ſuffering of God, hath bēne to draw vs to repentance, but you haue abuſed his great patience, & are like to the raging ſeas: for in ẏ glory of your preſumptiōs, you haue caſt vp to the eyes of ẏ Lord, the filthie ſome of your bloodguiltineſſe. But nowe repent in time, ere the day of his decrée come forth. Gather your ſelues toge ther (O nation not worthy to bée beloued) leaſt you be blowen away like chaffe, in that day. Séeke the Lorde ye méeke of the earth, you that haue wrought his iudgementes. Séeke righteouſneſſe, ſeeke lowlines, if ſo be ẏ ye may bée hidden in the day of the lords wrath. But, beloued in GOD, howe ſéele we our ſelues now? are we ſicke or whole? To this me thinke ſome do say: No, ſir: loquere nobis placentia, ſpeake more pleaſant things to vs. Crie, peace, peace,

Eſa. 1. 53. 6. Rom. 3. 2.

Zoph. 2. 1. 2.

Eſa. 26. 20.

Iere.20.1. peace, euē til ẏ day of war. Cast Ieremie into prisō, saith Pashur, & his partakers: for hee speaketh against this citie. But those names onely, ẏ are about the hart, and haue not so steined their cloths, they say: he is not worthie to die: for he hath
Ier.26.16. spokē to vs in ẏ name of ẏ lord our god. But of ẏ residue, what shal we say? truly we may rightly say as God him selfe spake to his prophet Ezechiel, in ẏ time, saying: Also thou son of man, the childrē of thy people, ẏ talke of thee by the wals
Ezec.33.30. (as they sit at their banquets, ẏ art their sauce to their delicates) & in the dores of their houses, & whē they sit in the streets to recreate thēselues, & speake one to an other, saying: (in derisiō of my law) come I pray you, & heare what is ẏ word ẏ cōmeth from the Lorde: for they come vnto thee, as the people vseth to come, and my people sit before thee, and heare thy words, but they wil not do thē: for with their mouths they make (mowes &) iestes & their hart goeth after their couetousnes. And lo, Thou art to them, as a iesting song, of one that hath a pleasant voice, & can sing well: for they heare thy words, but they do thē not. And when this cōmeth

meth to pas(for lo,it wil come)(namely ý ripenes of this ſin, & the performance of my prophets threts frō me) Then ſhal they knowe,ý (not a reſting finger but)a prophet hath ben amongſt them. When Lord?euen whē I wil lay ý land deſolate (ſaith ý Lord)& waſt, and ý pompe of her ſtrength ſhal ceaſe,&c. O lord in thy great mercy loke down vpon our Engliſh Iſrael. What is he ý ſeth this huge heape of people, here this day being a ſtraunger to ý ſtate of this country,but preſently might cōceiue much life of god to be in thē? Surely it is a great people, yea a very great auditorie: I haue not ſeene ý like in the countrie,ý Lord bleſſe you al, wt the firſt reſurrectiō, according to his bleſſed will. But you of ý greater ſort,take you care,ýye come not to heare what ý lord ſaith,only for ciuility or neibourly courteſie, in reſpect of theſe funerals:or in niſenes, to heare a voice that might delight you:but what cauſe ſoeuer brought you, now ý you are come:be attentiue to ý lord, ý you may be taught of god. As for ý greteſt number, it is to apparant, I wil be proued anonne, ý as our prophet ſaith, they folow their couetouſ-

Verſe. 28.

nes. They

They are come in hope to haue a dole to day. Against whose greedie desire eftsones I pray you, to whom it belongeth, that regarde may be had hereof: least this dayes exercise, may be abused by the wicked, to father their popish prayer for the deade, vppon your charitable deuotion to the poore. But (beloued) let the bell call you to another Church, or at an other time, be ẏ preacher liked neuer so well, & we shall not haue the thirde part of this audience. Nay, if we might haue but the fourth part, and that on the Sabboth onely, it were in these partes a vertuous people. And after our hearing, howe do we digest the worde? For the moste part, this is al: At dinner, and after, we talke of the man, but feede not of the matter: We either yeelde him his due commendation, or our dislike: But euen as minstrels song once hearde, is streight forgotten: So very fewe, with Marie, laieth vp in his heart, those things which the Prophet spake, Take heede that you spurne not at your Phisicions: for then your health is at an ende. Did Esay cry
Esa. 53. 1. in his time, lord, who beleeueth our sayings?

ings: And may not we cry nowe, Lord, who doeth credite our report? We are ỹ offcowring of the people, the laughing-ſtockes of the worlde, wee are counted contentious, ſeditious, ſlaunderous, railers, lyers, & troublers, of ỹ ſtate. But as for this people, (though thou O Lord) ſpeake in vs vnto them, yet will they not bend their eares, to heare thy voyce in vs. Though ỹ earth be wearie of her ſinneſull burthen, & as ſurcharged (with the heauineſſe of ſinne) doth vniuerſally totter, as a dronken man, at our iniquities, and thy heauie iudgements: yea though the waters here below, the heauens & planets farre aboue, though blaſing gleames, and burning lampes, haue ſummoned vs, and vgly ſhapes in monſtrous birth, haue and yet doe cite vs, to the preuentiõ of thy heauie wrath in true repentaunce: yet no man ſayth to himſelfe, and what haue I done? But euerie man goeth to the corruption of his owne heart, and fetcheth thence, the labor of his life, in Hypocriſie, Popery, Drunkenneſſe, Whoredome, couetouſneſſe, pride, ambition, atheiſme & ſuch like. And all this commeth hereof, that be-

Aprill 8. 1580.

Iere. 8. 6.

being almost all dead, we fæle not, that we are once touched with sickenes. We goe on in our wickednes, and sæke credit against our repzouers, & scozne at Gods iudgementes, and when most sæming is of imminent daunger: wee assure our selues of great securitie. Oh people of this wayward nation and you here present, let vs his ministers bee the Lozdes cockes, to rowse you out of this deadely slæpe, hauing first with Peters teares, examined well our selues. Let vs bee the trumpettes of the Lozd, to warne you of the greate and mightie battel of the God of hostes against vs. And nowe accept you this labour of me, the watchman of the Lozde, and hearken with comfozt to this my crye: Arise you that sleepe in your sinnes and shamefull securitie (O Christians by name) Arise from the first death of sinne, by the operation of Gods holy spirite in you, and walke in newnesse of life, by the light of the glorious gospell of GOD, giuen you in Christ, so shal not the second death haue any power of you: because you haue taken parte in the first resurrection.

And

And now I perceiue this firſt parte hath taken my whole time allotted me, ſo as I can not ſpeake of the ſeconde, which is ſo depending of the firſt, that well they can not bee diſioyned. But in aſmuch as your ciuill ſolemnities, aſks moze tyme, then poſſibly the foze-noone woulde affozde vs, I will deferre my ſeconde part till ſome other time, except I receiue your pleaſures, farther to pzocæde. Well then: knowing now your godly deſires, by the harald at armes, that I ſhoulde pzocæde: Let vs read our ſecond part, and it is thus:

For on ſuch the ſecond death hath no power, but they ſhal be ỹ prieſtes of god and Chriſt, and ſhall raigne with him a thouſand yeare. Text ver. 6.

In this part (dearely beloued) the Euangeliſt doth by a moſt elegant phzaſe, deſcribe the ſtate & conditiõ of the faithfull, affirming thẽ, ſo farre of to be once touched, after ỹ punct of natural death, with the paines of hell oz falſe fained popiſh

popish purgatorie, that contrarily, they presently are in blisse with God, singing with the spirits of ỹ iust, the due prayses of the Lord: saying, for on such, &c. But to the further openyng of this excellent part, let vs obserue these three thinges: First what is to be vnderstode by this second death. Secondly, of what prerogatiue & power ỹ same is. And last of al, for a final conclusion, what, & wher is the ful felicitie of the iust, which haue their part in the first resurrection. The second death, (to be shorte) is that which followeth the firste, as a merite of his deserte. But death is said to be twofold, in the holy scriptures. For as there is a death of the body, so is there likewise a death of the soule. But of death of the bodie, we haue saide before: And of the naturall death, Gods holy booke, our common experience: and the dead body of this departed Christian before vs, beareth perfecte testimony. Of which the Apostle Paule sayth: It is decreed that man shall once die, and then cometh his iudgement. And our Apostle in this booke: Blessed are the dead, which die in the Lord: (or for the Lords cause)

Heb. 5. 27.
Apoc. 14. 13

for

for they reſt from their labours, ſo ſaith the ſpirite, and their works follow them. Their owne woꝛkes followe them, not the woꝛkes of other foꝛ them. And be it knowne vnto you ẏ the firſt death of ẏ ſoule, (which is ſinne and iniquitie) is the verie cauſe pꝛocuring Gods iudgement, to ſtrike the bodie with naturall death, and is heere called the firſt death of the body. Foꝛ ẏ which, the ſoule, that dieth in ſinne, ſhall abide much paine & toꝛment in hel, when yet the body therof ſleepeth quiet in the graue, expecting his woefull reſurrection.

And now of the ſecond death, which Chꝛiſt Jeſus, and our Apoſtle John calleth hell, & the lake of fire. Feare not thē, ſaith Chriſt, which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both body & ſoule, into hel. Here is ẏ death of ẏ body, the firſt death; & the death of the ſoule in hell, the ſecond. Of the ſame ſeconde death, ſpeaketh S. John in this receiued text. Woe to, you woꝛldlings, that treaſure vp wꝛath to your ſelues, foꝛ the laſt day: tribulation and anguiſh, death and hell, ſhall be your poꝛtion. Loke to this

Matt. 10. 28.

Iam. 5. 1.
Rom. 2. 5.

you scorners ẏ put far off the last day, here is to you endles woe. You haue made a couenant with death, but death it selfe and hell, viz. the damned soules in them, shall henceforth be cast both bodie and soule, into the burning lake of fire & brimston, which is the second death. For be the day neuer so long, at the last cõmeth Euening. Oh, beloued that wéepe nowe, then shall you laugh and reioyce, if so that you kisse & embrace the Sonne of God, & fal before his presence, condẽning your selues for sin, & killing sinn in you, by ẏ power of his spirit you shal thẽ sée ẏ proud antechristiã Pharaoh, & al his popish Egyptiãs, cast into ẏ sea & gulfe of vnquenchable fire, when your selues, by your mighty Moses & captain christ, shall be ledd into the heauenly lande of promise, there to raigne wͤ him for euer & euer. Many men mooue much dispute about the site and place of hell, this firie lake: But I say onely this of it: It is a forbidden curiositie, engendring strife, deuoide of profit, to question where, and in what place it is: But it is a commanded diuinitie, to séeke the liuing God, with reuerent feare, by his mercie, and

Christes

Christes merite to be raunsomed from the paines and power thereof. Of whose power, we thus say: The second death (which is hell) hath a double power or prerogatiue. The first is a prerogatiue to receiue such persons as of right doe belong vnto her. The seconde is, perpetually to keepe their soules in that lake, till the day of iudgement, and can neither be coniured or commaunded to deliuer any one of them (or can they come out of her) by any authoritie or power, of Pope or whole papasie: but after that day, shall possesse both the bodies & soules of ỹ malignant Church, to her euerlasting tormentes. Nowe, what soules and persons, doe belong to her, our Apostle doth tel vs, in the 21. of this book, saying: But the fearefull and vnbeleeuing, and the abhominable, & murtherers, & whormongers, & idolaters & sorcerers, & al liers, shal haue their part in ỹ lake, which burneth with fire & brimstõ, which is the second death. Three sortes of persons Gods spirit doeth assure vs, to be vnder the power of ỹ second death. What is: ỹ obstinate Infidell, the fearefull Papiste, and the abhominable Apoc. 21. 8.

couetous of the worlde: as drunkards whoremongers, murtherers, couetous, liars and such like. Delicate be your delightes, yee gallants of these dayes, but wisely call them to account, before the mourners followe the sinfull corps to the graue. For if the Lord (which is the searcher of the heart) find your delights with death to end in infidelitie, in fearefull poperie, or in any these carnal abhominations, thē deceiue not your selues: for the prerogatiue of the second death, may not be taken frō her. God is a iust God, and in his iustice, will iudge euery mā according to the verie nature of his worke. Note here also, ý ciuill honestie, without Christs diuinitie, cannot kéepe the honest Infidel, and vnbeléeuer, from the second death. For we possesse ý heauens, by inheritance onely, and we are none otherwise made heires, thē by this prerogatiue, that we are made the sōns of God. And wee are none otherwise made the sōnes of God, but by our faith in Iesus Christ. Nor can this faith bée else obtained, but by the spirite of God. Or doth this spirit otherwise (ordinarily) worke it in vs, then by the preaching

Eccle. 12. 1. &c.

Rom. 2. 6.

Io. 1.

ching of the woꝛd of God. But, the in-
fidell reiecteth the woꝛde: and therefoꝛe 1. Theſ. 4. 5.
Gods ſpirite: likewiſe our Chꝛiſt, and
in him, our heauenly father, and ſo fi-
nally, this heauenly inheritance. And as
foꝛ our honeſt life and gꝏd woꝛkes, they
ſerue, but ſo ſeale vp the heartes of the
faithfull, to thaſſuraunce of their electi-
on, and to pꝛocure others, to pꝛayſe the
Loꝛde, being benefited by them, in vs.
But the onely hand that appꝛehendeth
our inheritance in Chꝛiſt, is our firme
fixed faith in him, beléeuing by his woꝛd
and ſpirit, in the full conſent of our har-
tes, that he is the ſame, which the moſt
mercifull father hath giuen him to be to
vs: That is, our wiſedome, our iuſtifi-
cation, our holyneſſe, our frée and moſt
abſolute redemption: and ſo in the bot- 1. Cor. 1. 10.
tome of our heartes, doe by faith em-
bꝛace him.

2 The ſecond ſoꝛt ſubiect vnto hel, are
the feareful papiſtes, who ſhal neuer (ſo
dying) eſcape ỹ ſecond death. And if you
will marke with me this Epitheton,
fearefull: & therewith meaſure in truth,
the popiſh pꝛofeſſion: you muſt of mére
neceſſitie grant me, that no papiſt (dy-

ing in his popery) can be elſe where placed but in the ſecond death. And to your better vnderſtãding hereof, you muſt diſtinguiſh betwixt feare & feare: for there is a feare, cõmended & cõmanded to vs,
Pſa. 111. 10. in ỹ holy ſcriptures, as: The feare of the Lord is ỹ beginning of wiſedom: cõmanded,
Pſa. 2. 10. 11. Serue ỹ Lorde in feare, & reioyce to him with trẽbling. Again, Feare god, honor the king, loue brotherly fellowſhip.
1. Pet. 2. 17. But this is ỹ feare, which Gods ſpirite planteth in his children, to ſerue him in his true worſhip, & is euer ioyned, wt aſſured knowledge, & affiance in God. And
Pſal. 58. 9. Pſal. 112. Pſal. 118. in ỹ knot of chriſtiã mariage, this ſacred feare is rightly ſhadowed: for ỹ wife feareth to offend her huſband, but it is for reuerẽce & loue to him, & neuer wout affiance of his fauor, becauſe ſhe knoweth him, to be her maried huſband: So likewiſe ỹ godly child, doth feare to diſpleaſe his father, not becauſe he doubteth of his loue, but for ỹ he would not græue ỹ ſpirit of his life, whõ he feleth moſt aſſuredly in natural knot, faſt tyed to him. And though his father lend him a frowning face, he knows ỹ thoſe his lokes proceed of fatherly loue, to his correctiõ. wherof

per-

perſuaded, ſo he feareth, ſo he truſteth, ſo he naturally loueth & obeieth him. And this knowledge & loue driueth away filthy feare, which gendreth painefulnes. But the feare ý Iohn ſpeaketh of, is flat contrarie to this. It is begotten by diſtruſt in god, it is borne of ignorance, it liueth to diſpaire, & dieth in gret painfulnes. What other is ý whole profeſſion of popery, but mere timiditie? They euer diſtruſt god of his promiſe, during their life, & therefore they die in feare of his fauor, at ý houre of death. If he ſay: That ſoule ý ſinneth ſhal die, they beleue him not, but walke frõ ſin to ſin, committing more truſt to a Popes bul, thẽ credit to ý immortal word of god. If ý Lord ſay, and ſweare alſo: Verely, verely, he that heareth my words, & beleueth in him ý ſent me, hath euerlaſting life, & ſhall not come into condẽnatiõ: but hath paſſed frõ death to life. yet ý papiſt is afraid to reſt vpõ this promiſe: for he doth not abſolutely beleeue it, but is in feare notwithſtanding, ý after death, his ſoule ſhal go to condemnation, if not to hell, yet at the leaſt to purgatory. Though the ſpirit of God ſay, There is no condẽnation to thẽ

Io. 5. 24.

that are graft in Christ Iesu: whose life is not after ỳ flesh, but after the spirit: yet the papist, wil not beleeue, ỳ he ought to be assured of this Christian rocke, to rest vpon: but casteth himselfe into the raging sea of wauering distrust. Which fearefull persuasion, hath béene the very building of al Abbies, priories, & popish paultries, from many yeres past vs, and doth brée de great blasphemie to the glorie of God. For first it taketh away the foundation of our faith, in the merite of Christ, which is, ỳ God almighty is become our father in him, and ỳ he is nowe well pleased with vs, and as a father, not onely doeth pardon our sins, but so tenderly loueth vs, ỳ our necessities whatsoeuer, he carefully helpeth. It taketh away also this holy boldnes in loue, which his spirit doeth assure vs of, and Christ doeth teach vs to cry vnto him: O thou ỳ art our father. Secondly the popish doubtfulnes taketh away ỳ benefite of Christ his sonne. For we are taught to beleue, ỳ Christ is dead, for vs, that he is ỳ lambe of God, which taketh away our sinnes, that nothing can condēne vs, because our Christ hath iustified

Math. 6.

vs,

vs, and is deade, risen againe, and set at the right hand of God, for vs, so that in him, we that truely beléeue, are more then conquerours: so as neither hell or heauen, man or Angel, prince or diuell, things present or to come, can separate vs, from our benefite, and loue of Christ. This certaintie the booke of God doth teach vs: but from this anchorholde, the diuell and poperie, laboureth to drawe vs. Thirdly it taketh all godly consolation from vs, in the day of tentation, & layeth vs open to Sathans iawes. For who can lift vp his heart, in tentation, that fighting with his enimy much stronger thē he, hath no hope of his captaine Christ, the strongest of all, or in the mercie of God, to defende him? It also taketh away ardent & earnest prayer to God: for who can with comfort crie in triall, that standeth in feare he shall not be heard? but in the ende he falleth into dispaire & hate of God, to all loosenesse of life, and ruffianlike boldnes, taking lust to liue in sinne, not expecting other then hell at the ende. Laste of all, the popish doctrine of doubtfulnesse fighteth flat against the nature of our Chri-

tian faith: which is not a light opinion of our God, and Christ his loue to vs, and our saluation in him: but a most firme, stable and sure foundation setled in our soules: so, as neither fire in earth, nor powers in hell, can burne or raze it out of our heartes, that wee are sealed by his spirite, in the faith of his
Rom.8. Christ, to be his children, and fellowe heires with our eldest brother Christ our Lorde, in his great loue, wherw̃ he hath loued vs, yea, euen when we were his enimies. Wherefore we are taught
Rom.5. that bee faithfull, to holde this for most certaine: that though wee be wicked of our selues, yet are wee iustified by his grace, in our faith, and haue peace with God, and frée accesse in one spirite, to God our father nowe, and shalbe receiued to him of Angels, when we departe this life, as this our text doth also tell vs. Hell shall not touch vs, but we shall raigne with God, his priestes, and holy ones for euer. Cast off popish fearefulnesse therfore, & acquaint your selues w̃ the hearing of ỹ word of God: so shal yee learne, to be firme in faith & sure to liue. Here be touched also, all those, which

feare men rather then God, and in time of persecution runne from religion, or in the presence of popish princes, iudges, tormentours, or before a balde Masse-priest, dare not confesse the Lorde: but to saue his momentany life, doth cast away the eternall. Hee that will saue his life, shall lose it: & he that shal lose his life for my sake and the gospels, shall saue it, saith our sauiour Christ. Pray, pray: pray the Lorde to pull you out of poperie (beloued) and in spæde, come out of Babilon, which is appointed to be cast into the fierie lake, least being partakers of her sinnes, yæ also fæde of her plagues. The thirde sort which shall to hell, are the abhominable murtherers, harlots, and such like. These abhominable are to be vnderstode of such persons, as, hauing once professed the trueth of God, are now, not onely become to hate it, but most filthily they blaspheme it, persecute and torment those, that professe it, to whom is reserued fire & brimstone. Heb. 6. Heb. 10. The rest, are so manifest, as næde no commentarie: onely let vs knowe, that murtherers be they, which kill, wound or hurt, them-

Matt. 10. 38. Mark. 8. 35 Luk. 9. 23. Io. 12. 25.

Apoc. 18.

themselues or their neighbours, either with the swoorde of an hateful heart, (as 1.Io.3.15. Iohn saith) or with the sharpned tongue (as Dauid saith) Psa. 120.3.4 or with the hande, as Caine did his brother Habell. And forget not that the seconde death, is the receptacle for all such as die impenitent hereof.

The seconde parte of deathes power in hell is, fast to retaine her captiues, from the houre of their death with Dines, vntil the day of the last resurrectiō: which thing is most plainely proued by Luk.16. the storie of Dines and Lazarus.

Nowe (beloued) the papists graunt with vs, that in the hels there is no redemption: but they say, that in the earth there are distinct, three sorts of mē: One sort most holy, another sort most wicked and the thirde sort of a certain mixture, neither so holy, as straight vpon death they demerite to goe to heauen, or yet so wicked, as at all they can be sent to hell, but are for a time, committed after death, vnto the paines of Purgatorie, and must thence bee delyuered, not by mercie, but by merite of Walles (dirtie) diriges, popes (paltries called) pardons,

and

and such like. And here is your foundation, and your cause of prayer for the deade. In aunswere wherof we graunt: some persons are so sanctified in earth, that straight from hence they goe to heauen, but not for any their merite: For they are taught to holde, that hauing done all they can: yet they are none other but wasting and vnprofitable seruauntes. Luke 17.10. And that some are so wicked, that straight they goe to hell, as all obstinate, rebellyous and trayterous papistes, feareful wretches, and abhominable persons, we firmely beléeue. But, that there are any so imperfect, that for their imperfection, they are stayed from heauen, and for their remnant of holynesse, cannot come to hell, and therefore of necessitie must tumble into a popish purgatorie, this we flatly affirme to be a foolish opinion, without warrant from God. And touching these mixed persons, surely the Church neither hath had, or shall haue any other. Of women: was not that most holy maide, Marie, the blessed mother of Christ, one most sacred? But both the holy scriptures, and her owne confessi- Io.1.3.4.

on

on conuinceth her of sinne, but she is sa-
Luk.2. ued by her Christ, saying: My spirit doth
reioyce in God my sauiour. And for her
daily sinnes, she, as al other, is taught to
pray: forgiue vs our sinnes. So also, in
her blessed bodie, was sure faith, great
loue, a pure heart, and much godlynesse,
wherefore beholde a certaine nurture.
Also of men the Apostles were the most
pure, and yet not without the bodies of
sinne. What else moueth Paul, to crie
Rom.7.24. to the Romans: O wretched man that
I am, who shall deliuer me from ỹ body
of this death? And this our most holie
Iohn, in his first Epistle, doth accuse
1.Io.1.8. himselfe, & all other Apostles, of sin, say-
ing: If we say ỹ we haue no sinne, we de-
ceiue our selues, &c. Thus they liued, &
thus they dyed with this battel against
sinne, but had victorie in Iesus Christ.
Yet I trow, ỹ the papistes will not say:
how the gratious virgin Mary and the
holy Apostles, went from death, to their
Rom.7.23. popish purgatorie. The same mixture, ỹ
is to say, in one bodie, to haue obeying
faith, & in it another lawe rebelling to
the spirite; is in all the elect of God, in
more or lesse measure. By meanes
whereof,

wherevf, there cannot but bee many sharpe battels, in the hearte of man, so, as some times, he slippeth & is brought very low, & somtimes he resteth againe and taketh courage, and stoutly standeth vnder the banner, of his captain Christ, by the strength of his holy spirite: but yet at the houre of death, if he shoulde be measured, by his falls, he should be indged worthy of the second death. But because he hath his part (by true & louing faith, in repentance) of the first resurrection, he dyeth blessed in the Lord, and holy, resteth from his labours in earth, and paines in hell: for the second death hath no power of him, much lesse can a popish purgatorie, which is not. I come not to dispute with the papistes nowe, but to lay forth the plaine doctrine of saluation, to your Christian hearts, and something to let you see the blindnes of ỳ side, which in so clere a light do grope at their owne inuentions. But to your purgatory thus much: Is there such a place: yea sir. I pray you wher sir, haue you warrant for it in the holy scriptures: Forsoth saith the papist, both in the olde Testament, and in the newe. Pſal. 130. 3.

Doth

Zach.9.11. doth not Zacharie say: I haue loosed my prisoners out of the pitte wherein is no water? Sir, here is our purgatory. Well proued: and like the rest of all your religion. Here is mẽtion made of a pitte voide of water, & that is ynough for purgatories prose. Such warrant haue they, for the assumption of their Lady, hauing no warrant for it, in their blasphemous Masse, of that day they solemnely sing the Gospel, of Marie & Martha. But this is ynough to blinde the eyes of the ignorant, that they haue the name of Marie, in that Masse, although it concerne a farre other matter, and be altogether spokẽ of another person. And euen such is the popish beggerie of this rich place, and promise of Gods prophet here. But be it that this scripture did any whitte tote at your purgatorie: I pray you sir, hath your purgatorie neither fire nor water in it? you see, water is here denied, and here is no mention of fire at all. Besides, the deliuerie here is saide to be, by the Lorde in heauen, and that in his mercy, without their merite: But out of your purgatorie, mens soules are deliuered by

by men in earth, without him in heauen, through their merite (to his iustice) of prayer and almes, and diriges, and restles masses, and such like, and not by his mercie. And for the proofe hereof, you cite this place: He shall not come out thence, till hee hath paide the vtmost farthinge. If this sentence serue your purpose, then this doctrin, is rightly gathered of it, that though all the papistes in the worlde pray and crie, and launce themselues, with their forefathers the false priestes of Baal, till they cease to liue, yet their poore popish prisoner lyeth in the pitte still, but without fire or water, (it is sure, some diefatte) till he hath payed, & not prayed, the vtmost farthing. Thus (beloued) yee may see what gaine the papistes haue got of this plate, which they haue stollen from his true sense, to shadowe their shamefull briberie, and marchandize of mens soules in a faigned purgatorie. If it bee lawfull to allegorize this place, then this lake is rather the power of Satan, & the blonde of the conenaunt, is the death of the Lord Christ: who hath long since, before we were borne, purged vs,

Matt. 5.26.

1. King. 18. 27.

1. Pet. 2. 1. 2. 3 Apoc. 12. 16. 17.

Coll.1.13. and thence deliuered vs, and hath translated vs into the kingdome of himselfe. And your owne doctour Hierome affirmeth, ỳ this lake is (not purgatory, but) hell it self. But ỳ true sense of the place is, an assurance of Gods hande to them of Jerusalem, for the couenant of his Christ, for whose sake hee hath nowe brought them from Babylons bondage. A second place, the papistes haue of the new Testament, & that is out of the 1. Corinth. 3. Euerie mans worke shall be made manifest: for the day shall declare it, because it shalbe reuealed by the fire, & the fire shal trie euery mans worke, of (what sort it is. And this place seemeth so flatte on their side, that nedes we must haue a purgatorie. Truely, for all this, we must driue them to Virgil, & Pindarus, for Paul doth no whit helpe them. And (good Christian auditorie) measure their opinion, by this scripture, and you shall see howe falsely they father their purgatorie hereof. Herein is mention of fire, I graunt: But such is this fire, ỳ not the persons ỳ do work gold or stubble, but ỳ work wrought shalbe cast into it: For he saith, & the fire shal trie e-

Æneid 6. Olimp. 2. Aretius loc. 56.

uery

uerie mans worke, &c. but they are to proue a place of fire, wherein the workman for his worke, is to be cast, which thou seest cannot be this. Againe, they say no man shal come into their purgatorie, but ỹ mired sort wherof we spake before: But Paul speaketh here, of such a fire, as vniuersally all must be tryed by. For he saith not, they which haue builded haye, wode or stubble only, shal be tryed there, but also they, which haue builded golde, siluer, & precious stones vpon the fondation: These good workmē must yet goe through this fire, or at the least their workemanshippe: For hee saith, euery mans worke, &c. Further, the texte doth not saye, that this fire shall purge the worke from corruption, or chaunge it: as to make Haye become Golde; Wode, Siluer; Stubble precious stones: But hee saith, it shall bee *ignis probatorius, non Purgatorius*, it shall onelye proue and trye: what nature the mettall is off, not purge the person or his worke at all. Doe not yee see, by this sounding and short sifting of their popishe follyes, with this portion of holye

scripture, that the papists are sacrilegious robbers of God, and his scriptures: I doubt not, but you doe. Adde to this, their owne doctors are of other iudgement, touching this fire. Chrisostome taketh it for hell fire: Hierome, for the fire at the last day, which shal then trie euery mans worke what it is: Gregorie a Pope of Rome, vnderstandeth it for the afflictions of this life: And auncient Ambrose interpreteth it of doctrine, which of al other is the nerest the mind of the Apostle. For, the Apostle speaketh only of preachers & their labours, which the fire of Gods iudgement shall make manifest at his appointed season, whether they haue preached with the grounds of Religion in truth, and taught other points of doctrine also, sincerely & soundly, in puritie of trueth, or more corruptly haue laide erroneous opinions; vpon the foundation of our faith. This was the Apostles purpose, so that if this fire shoulde be of purgatorie, then no man, but preachers, (protestantes and papists) shoulde come thither. Last of all, their transgressions coulde neuer in this fire bee forgiuen, but onely pro-

To. 1. li. 4. c. 36

ued

ued such as they were. But if they could haue so good happe, as there to bee purged, yet is mercie so shutte out of that purgatorie, that no prayer can obtaine remission of sinnes there, or any redemption, can bee had, till sufficient paines be paide in that scarrefire, and so by fire, the soule must bee purged. Some other places they bring out, for their purgatorie. As, that acte of Macha- Macha.12.
beus for the dead, who sent his siluer to pray for them, and is commended by ỳ abridgement. For answere heereto, I say, althoughe we shoulde graunt this Acte consonant wt̃ the word (which indeed, is most flat against it) yet, that he, in that corruption of the Churche, prayed for the dead, nothing shall it proue for your purgatorie, no more then the prai- ers of some auncientes before vs, for the dead, did, when as they dreamed, not of purgatorie, but thought onely of the resurrection, as Iudas doth in this verse.44.
place. But I say to this place, as some Lawyers vse to say: Truth may not be trodden vnderfote with a counterfaite showe. Of the weakenes of this booke, the Papistes themselues suffi-

cientlye knowe, and he that is ignorant thereof, let him read Kemnitius against the Tridentine councel in his *Historia Purgatorii, cap. 20. sess. 8.* I will no longer detaine you (good people) in these purgatorie matters: onely I tell you, such warrant hath all the rest of their profession, for their imagined purgatory, but of which they say mens soules shal once come, but they know not when. No, no, the seconde death is the onely receptacle of them, that goe not to heauen, where they shalbe holden remediless vntill the last resurrection. And this is the power of the second death. Against this the papistes also say, that after life there is forgiuenesse of sinnes, to this mired companye, which is obtained by their friendes, and merites of the Church, for them. But (beloued) this is their dreame against the trueth of the scripture, and the iudgementes of their best doctours, both which affirme plainely, that after naturall death, there is no remission of sinnes: to the departed. Wherfore Dauid (in his life time) prayeth, O Lorde stay thine anger from mee, that I may recouer my strength before I

Psal. 39. 13.

goe

goe hence, and be not.

The parable of the wise, and foolishe virgin, is set downe of Christ to proue this. and howe fareth it with them? The wiser sort take Oyle with them: They loue, and liue a Christian life, while they haue time in this world, and therefore their owne workes doe follow them: and present themselues, as a witnesse to the parties faith, and are crowned with mercie: Come yee blessed of my Father, when I was an hungrie, you fedde mee. But the foolishe Virgins, though of the same calling, Virgins, the same profession to beare the lampe: Yet, because they were careless of Gods holy spirite, and thereby had no lightes before men, of Godly labours in good workes (the true triall of a liuelye faith) but haue committed that vnto their friendes, for them. These (I say) wanting true obedience to GOD, who hath saide, Let your light so shine beefore men, that they seeing your good workes, may glorie your Father which is in Heauen, had a boundance of carnalitie, with them. Matth. 25. Matt. 5. 16.

1.Tim.5.24. These their euill workes, as some went before, and some followed them, vnto Iudgmente: so, they (after life) coulde haue none other answere to their crie, (Lorde open to vs) but this: de-
Matt.25.13 parte ye curfed, I know you not. As many of you, heere present, therefore, as longe after life: seeke the Lord while he is to be founde, before your naturall death. While ye haue the light (saith Christ our Lorde) walke in the light: For darkneſſe will come, wherein no man can walke. And his Apoſtle Paul
Galat.6.6. ſaith, While wee haue time, let vs doe good to all men: but he ſaith, while we haue time, which time is, ỹ we poſſeſſe in this life, and not others for vs after it. To this doctrine the auncient writers ſubſcribe their heartes, and haue left their handes vñ vs, yea euen ſuch fathers, as ỹ papiſts approue for ſaincts, & their writings equall to the holy ſcriptures.

And firſt touching the ſentence of Dauid before cited, videlicet: Lorde ſtaye thine anger from mee. &c. Am-
Ambroſius To.1.li de Bo.Mor. c.2.pag.243 broſe ſaith, *Qui enim hîc non accipit, &c.* Truely he ỹ receiueth not forgiuenes

of

of his sinnes, in this life, shall not bee there. Ye shal not be there. Why? for hee can not possibly come to eternall life, because life eternall dependeth vpon the forgiuenes of sinnes. And therfore Dauid prayed, Forgiue me Lorde, that I may bee comforted, before I goe hence. Thus farre Ambrose. Hierome a priest of Rome, and one of the foure Euangelistes of that Synagogue, vpon the same text, writing vpon Esay, saith: He that whilest he heere liueth, *Dum in hoc corpore viuit*) hath not obteined forgiuenesse of his sinnes, but hath without such remission, departed this life, hee perisheth to God, and ceasseth to bee: although he continue to himself, in paine and tormentes. And as touching the seconde scripture: *Dum tempus habemus*, Hierome saith of it: This our present life, is the seede time for vs to sowe, what soeuer we wil (saith Hierome:) but when this life is passed, and gone from vs, then is the time of good working taken away also. Augustine saith hereof, *In futuro solùm est remuneratio*; In the life to come there is onely recompence and condemnation: but in this life, our

Hier. in Esa. to. 5. cap. 65 Pa. 244. b.

sinnes are either bounde vp or loosed. And that learned Cyprian saith expresly: When our departure shall be herehence, there is lefte no place for repentance or power of any satisfaction. So saith Augustine *ad Hesichium*: For in what state soeuer at the last day of mans life, death shall finde him: in the same state and condition, the last day of the worlde, shall comprehende him. *Quoniam qualis in die isto quisque moritur, talis in illo die iudicabitur*: For in what case soeuer a man at his last day, shall die, in the same case and state, shall the Lord iudge him, at the great day. From all these places, and witnesses then (beloued) yee see, that neither popish praier, Romishe masses, deadly diriges, friuolous almes, or paltrie pardons, paines in purgatorie, or popishe pardons can any whit alter the state & condition of the persons once dead: but such workes as they themselues caried with them, such shall they rise withall vnto their iudgement: whether lampes of louing faith, to the praise of God, or tresses of corruption, to their owne condemnation. And thus I will conclude, with

Aug. ad Hesic. To. 2. epi. 80. fol. 350.

with the spirite of Gods sentence, our best moderator, and so passe to the last braunch. Maruell not at this (sayth Christe) for the houre shall come, in the which all that are in the graues, shall heare his voice: And they shall come forth, that haue done good vnto the resurrectiō of life: But they that haue done euill, vnto the resurrection of condemnation. The same assurance of doctrine, Gods spirite, by Paul doeth deliuer vs saying: We must all appeare before the iudgement seate of Christe, that euery man may receiue the thinges which are done in his bodye, according to that hee hath done, whether it bee good or euill. Io. 5. 28. 2. Cor. 5. 10.

Note well this doctrine, and amend your liues, rest not vppon the doubtfull doctrine, of poperie (O dearely bought children of GOD) but fire your faith, in this absolute doctrine of sound warrant, which is yea, and amen. Then here you may perceiue, that after death there is no temporarie prison, as Popish purgatorie, but a perpetuall lake of fire, which is ỹ second death: And also, ỹ after this life, there is no remissiō of sins to any that

that hath not obteined that grace, during this time of repentance. But euen in what state the soule departeth from the bodie, at the comming of death: euen vnchanged, hee retyreth to the same bodie at the last, for the deeds done by himselfe, and not for the workes of any other done after him: And to receiue his iudgement, whether through faith (in her fruites) vnto life, in Christ, or because of sinne and Sathan, to eternall death. This is the sound, and sure doctrine of our good God. But as for the gainefull and paineful preaching of poperie, and her purgatorie, as a most venemous Serpente, flée from it: that you may escape the seconde death, and be partakers of the felicitie of the iust, which our text saith, is this: For they shall bee the priestes of God and Christ, and shall raigne with him a thousande yeares.

Cicero hath saide, that true beatitude or blessednesse consisteth of two partes: Namely, to be frée from al kinde of want and miserie: and so to abound in all goodnesse, that on no parte he néedeth to aske further. Surely this very hap-

happinesse shall come to all those, which be partakers of the first resurrection. First, they shall be free from all woe and miserie, in the ende of their course: for the seconde death, shall haue no power of them. And they shall abounde in all felicitie: for they are blessed, & holy, and shall therefore raigne with Christ for euer more. And here againe (beloued) note with me, what it is, to be blessed and holy. Namely, to haue forgiuenes of our sinnes in Christes death: and by the same, to be purged and segregated from dead workes, to serue the liuing God. Blessed are they (saith Dauid) whose iniquities are forgiuen, & whose sinnes are couered: blessed is the man to whome the Lorde doeth not impute sinne. And then againe note, who they be that are so blessed, by Gods censure here: marke it wel, and thou shalt see it: Not they, that liue so vprightly, that God hath not any thing, to lay to their charges: for none such can be founde amongest the sonnes of men. For what is he, that liueth and sinneth not, yea, more then seauen times a day? No flesh is righteous in Gods sight: for all haue sinned,

Heb. 9.

Psal. 32. 1. 2. Rom. 4. 7. 8.

Psal. 14. 1. & 53. 4.

Rom. 3. 23. sinned, all haue gone out of the way, euery man his seuered course: this, after this sinne, another, after that, and all are therefore depriued of the glory of

Dan. 9. 5. God: All are taught to cry, We & our fathers haue sinned, wee haue done vniustly, but deale not with vs, O Lord, in thine anger, for then wee perishe: but in the multitude of thy mercies, haue thou mercie vpon vs, and forgiue vs our trespasses. And heerein consisteth the felicitie of the iust, that they haue feeling heartes of sinne, and penitent spirites for their transgressions: humbled soules, void of hypocrisie, before the Almightie God, confessing with teares, in great remorse & agonies, their heaps of corruptions, before him: Euen Marie Christes mother, the Apostles and all the foure electe of God. Then are these mixed persons (whome the Papistes make the thirde sorte, to goe to purgatorie) onely they which are blessed, and are the whole number of the electe. All which as they confesse themselues, worthie the seconde death, because of sinne, and no wayes can merite eternall life, because their beste workes

are

are full of corruption: So they mightily triumphe ouer sinne, death and hell: because they are purged in the blode of the lambe, and haue their garmentes made white, are pardoned, of their former sinnes, by faith, in hys blode, & are sanctified vnto godlinesse. Yea, so long as they liue, they confesse: because they feele the burthen of sinne in them, but they reioyce in this felicitie, that his spirite worketh in them an ardent zeale, and burninge desire, to liue in godlinesse and honestie, according to such portion, as the Lord doeth giue them, in their parte of the first resurrection. And hee that seeth not this, nor hath the practise of the premisses, is blinde and hath forgotten the purgation of sinnes. Esa. 30. 22. Reuel. 7. 14

Last of all, forget not, this our Apostle doth not say, Blessed is he, which hath perfection in the firste resurrection: but, blessed is hee, that hath hys part in the first resurrection. So as, though there bee in vs, yet the remnauntes of sinne, and we can not quite shake off, that which cleaueth so faste on, 2. Pet. 1. 9

Heb.12.1. on, or fully creepe, from that burthen, that presseth so harde vpon vs: (& therefore alwayes of this sort, that are before called mirt) yet that Mediocritie or mixture, can not sende vs to the second death, if we haue our part, in the firste resurrection. But I would not leaue thy conscience to bare affirmations. There be verie sounde reasons to drawe thy confidence to this comforte. The firste 1. Reason. is, the great mercie and rich clemencie of God the father, whose mercie hath beene such towardes vs, that when wee were his enemies, through sinne, hee hath euen then reconciled vs to himselfe, by his grace: howe much more therefore nowe, shall he esteeme vs for his, and embrace vs with his armes of mercie, seeing, we being so reconciled, seeke for his spirite to dwell in his loue: If hee from his wrath deliuered vs, when we had no care of him: shal he not much more nowe deliuer vs, from a parte thereof (which they say, is purgatorie) nowe that our chiefe desire is, to seeke after him: and doe lament, at the verie heart, that dayly we so grieue him by our sinne: This I take to be Pauls com-

comfort to vs, where he saith: But God setteth out his loue towardes vs, seeing that while we were yet sinners, Christe died for vs: much more then, being now iustified by his bloode, wee shall be saued from wrath, through him. For, if when we were enemies, we were reconciled to God, by the death of his sonne: much more, being reconciled, wee shall be saued by his life. Rom. 5.8.9.10.

2 The seconde argument is of the absolute sacrifice of Christ, Gods sõne, for vs. We cannot fall from naturall death, into popish purgatorie, which are graft into his death: for the same hath fully satisfied the iustice of God for vs, pacified his anger, and obteined vs eternall redemption. For Christ also hath once suffered (saith Peter,) ỹ iust for the vniust, that he might (not sende vs to purgatorie, but) bring vs to God. And this Christ in his owne bodie, bare our sins, on the trée, that being deliuered from sinne (then of good consequent, from the rewarde of sinne, which is death) wee shoulde liue in righteousnesse: by whose stripes (and not by popishe purgatories purging) we are soundly healed. 1.Pet.3.18. 1.Pet.2.24.

The fathers wrath, in this sacrifice, is fully pacified: for he hath giuen vs twice warrant thereof, by his owne voyce, saing: This is my beloued sonne in whom I am well pleased. It resteth therefore, according to our heauenly fathers commaundement, that we onely heare, and beleeue him. No feare of death, or iudgement to hell, (much lesse to purgatorie) can come then to vs, which liue in the first resurrection by newnes of life. For the Lorde our redemer, hath payed the full price of our ransome, and is therefore our *Lutron* and *Lutrosis*, so as, the vttermost farthing is tendred to Gods iustice in his death, for mans sinne, not by petition of sparing, or bearing for day of further payment, but by his blood he hath paide himselfe once for all, a full and absolute price for our redemption, to his father, and hath therfore, triumphed on the crosse against principalities and powers, and hath taken vs, in his victorie from the handes of captinitie, & translated vs into his grace, putting out the whole handwriting that was against vs. *Totum Chyrographum*, he hath taken away, the whole obligation,

1. Pet. 2. 24.
Mat. 3. 17. & 17. 5.
1. Pet. 1. 17.
Matt. 20.
Col. 2. 14. 15

on,

on, not parte of it, in discharge of our debts, that be graft in him. And therfore there can not remayne a remnaunt of redemption for our selues, in a popishe purgatorie: For, to suppose this, were the greatest iniurie that coulde be, to the blood of our full ransome Iesus Christ.

Last of all, ỳ promise of Gods mouth which can not lie (whose wordes are alwayes yea, and shall be alwayes true, though heauen and earth runne together, to perfourme them) is a further assurance to the conscience, of the godly man, that hee shall passe from death, presently vnto life. For their purgatorie is (say they) but to punish those sinnes, which at a mans death, remaine vnpardoned, and not purged before. But to the penitent God saith thus: At what time so euer a sinner doeth repent him of his sinne, from the bottome of his heart, at that time will I (saith the Lord) I, (shall the Pope then punish?) put all, (and not part of) his wickednesse out of my remembraunce. And our sauiour Christ, hath promised vs (which is the author of trueth) He that beleeueth in me, yea, though he were deade, yet shal

Ezech. 18.

Io. 6.

he liue. And he that beleueth in me, hath euerlasting life. Againe, that which aboue all other, is most plaine: Hee that
Io. 5. 24. beleueth in mee, shall not come into condemnation: but hath passed from death to life. Heere is plaine pardon and free immunitie, from iudge and gaoler, of *corpus capias*, to bring to the barre, for them that die in the true faith of the Lord: for they are blessed and holy, & shal not see death, but shal be presently taken vp to life, to be the priestes of God, and Christ, to raign with him for euermore.

But now to ende this my tedious labor, (O my deare brethren) both tyring you, and much toyling my self, gods Spirite doth heere tell vs, howe the faithful
Psa. 32. 1. 2. (whose sinnes, though they haue many, are not laid to their charge) are so farre, from being plunged in a popishe purgatorie, that farre contrary they are exalted into the height of heauen, and called to the companie of those sanctified soules, which daily follow ỹ lambe, and offer vp to God the holy sacrifice of praise and thankesgiuing, for their redemption in the bloude of the Lambe
Apoc. 7. 12. saying: Amen. Praise and glorie, and

wise-

wisdome and thankes, and honour and power, and might be vnto God, for euermore, Amen. These are they, which came out of great tribulations (saith the elder vnto Iohn) and haue washed their robes white, in the bloud of the Lambe. Therfore are they in the presence of ỹ throne of God, and serue him day and night in his temple, and hee that sitteth on the Throne will dwel among them. This is not a paineful purgatorie, for it followeth, They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate (therefore no hott purgatory fire:) for ỹ Lamb which is in the midst of the Throne, shall gouerne them, and shall lead them vnto the liuely fountaines of waters, and God shal wipe al teares away from their eyes. Behold heere a most blessed felicitie, god grant vs al that be heere to day, (if it be his blessed will) to be partakers hereof.

And now something to say of this reuerend person, whose christian corps doth lye yet before vs, according to the truth of his demerit w̄ man, & for whose sake, we are heere assembled. Somewhat I knew the man my selfe: But I am fur-

ther assured of him, by such as doe not fawne, but truly feare ỹ Lord: That he was according to gods prouidence, born vnto Christ, he hath bene trained vp, in Christianity, & mercifully called, from ỹ pestilent sinke of popery, and from his first feeling of Christ, hath euer cõstantly in heart, embraced true religion, and very comfortably, made confession therof, in ỹ whole course of his life, so as his hand working, hath borne good testimonie of his beleeuing heart: and hath so vprightly receiued these great blessings cast vnto him of God, that this offer is made by such as it doth most concerne: If any man bee able iustly to charge him, to haue at any time willingly done wrõg to him, or by bribery in his office, to haue enriched himselfe, vppon due proofe hereof, Zacheus tribute shall bee paide vnto him: that is, he shalbe restored foure fold. And though this man had his imperfectiõs with ỹ sons of god: yet he comfortably felt his beatitude, in his sauiour Christ euen ỹ forgiuenes of his sins, in the mercy of God, through him: & therefore as he liued a partaker of the first resurrection: so hee ended this life

without feare of the ſeconde death. And as he ſaw with holy Symeon, the Lord Chriſt to be onely his ſaluation: So, we may pronounce of him, with good confidence, that his ſoule doth reſt in peace. And no doubt, it is taken vp of Angels, vnto the mount Syon, the citie of the liuing God, the celeſtiall Jeruſalem, and Heb.12.22. to ỹ companie of innumerable Angels, and to the congregation of the firſt borne, which are written in heauen, and to god the iudge of all: and to Jeſus the mediator of the newe Teſtament, and to the bloude of ſprinkling, that ſpeaketh better things, then that of Habell. For it aſketh vengeance, more forcibly to the wicked, and promiſeth life, and pardon moſt aſſuredly to the ſonnes of GOD. Wherefore to thee our deare father, our ſauiour Chriſt, and the holy ghoſt, three perſons diſtinct, but one immortall god, be all glorie, wiſedome, thankes, honor, power and might, for euer more. Amen.

Laudes Deo, per Chriſtum ſeruatorem noſtrum.